THE UNITARIAN CALENDAR

IF YOU PASS BY THE LEAST CONSIDERABLE MAN, YOU PASS BY ALL THE HUMANITIES AND THE DIVINITIES, AND SET YOUR HEART ON WHAT IS TRANSIENT AND CHEAP.
THERE IS A WIDE OCEAN OF DIFFERENCE BETWEEN TAKING IN THE LAST MAN AND LEAVING HIM OUT.
IT IS NOT A QUESTION OF ONE MAN, BUT OF HUMANITY.
IF YOU LEAVE ANYBODY OUT, YOU MUST LEAVE YOUR OWN SOUL OUT.

—*CHARLES FERGUSON.*

Vol. 1 FEBRUARY — 1909 No. 5

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AMERICAN UNITARIAN ASSOCIATION, BOSTON

The Unitarian Calendar

Vol. 1 FEBRUARY, 1909 No. 5

THE PARAGRAPHER

It is the splendid privilege of every man to work with God. It is a privilege given to all men alike. However humble the station or low the social level, this is the privilege of each of us. In so far as we aid the good and do something to bring in the kingdom of brotherhood, we are directly working with God in the accomplishment of His world-purpose. By every word of truth and by every act of love you are contributing to the fulfilment of that purpose. Awaken to the consciousness of your high privilege, and go forth to your splendid task!

There is no circumstance of life that is not in some way calculated to give gain or growth to the soul. There is no adverse that has not its advantage. There is no evil that may not be understood as good in some process of making. To know this fact, and to be able to interpret it into terms of action, is the divinest privilege of man. This knowledge is the fairest fruit on the tree of religion — blooming into mental consciousness and ripening into soul-conviction. The liberal faith has given to me this forceful conviction of the soul's supremacy. Do you wish to share it?

Thus far the emphasis in religion has been put upon the existence and majesty of God. Men have been busy trying to prove that God is, and what

God is. But to-day the new emphasis is being put upon the existence and majesty of Man. It has been shifted from the deity of God to the divinity of man. The great need of to-day is not to defend God, but rather to declare Man, — man in his larger self and diviner nature. We cannot add to the glory of God, but we can assist mankind to attain to the more glorious estate of the life divine. To this work I invite you.

Has your religious faith given to you the consciousness of the reality of God? Has it enabled you to read signs of His presence in all the common and familiar things of life? Is He as real to you as your father or your friend? If not, then there is that in religion to which you may yet attain. There is a splendid conviction that it holds for you. The liberal faith has given to many this fine sense of the reality of God. What unreasoning faith could not bestow, and what reiteration could not impart, Unitarian freedom of inquiry has grandly given.

Religion is as natural as breathing. It is the natural unfolding of the powers inherent in the self. It is as natural as very life. It is not in any way a matter of forced belief or artificial appendage or practised form. It does not necessarily have to do with churches or creeds or Sabbaths or psalm-singing. These may be an aid to its expression, but they are religious only insofar as they are. Religion's reality is found only in life and character and purpose, — in loving life and strong character and noble purpose. These form the fact and the fruition of religion.

The Unitarian principle concerning truth is that it is not something to hold, but something to be held by. No man can really believe until the truth forces itself upon him. Belief is based upon the inability to deny. Truth is not a toy to be played with, and cast aside at will; it is a stern master, commanding obedience. If your possession of any truth depends upon your grip of it, let go. If it is truly truth, it will retain its firm grip of you. If it goes from you, mind it not — it is not the truth. Force yourself to accept nothing. Be willing to believe anything.

We are not servants of God, but sons. Herein is the distinctive difference between the old and the new thought of the relation of man to God. In the new there is no suggestion of servility. Man is not an underling, serving a task-master. He is a son, engaged in his Father's business. He is not an alien employed to perform a task for a compensation, but as one of the family, works for himself and in his own interest. He himself is concerned with the divine affairs of the universe. This is the later and larger truth that dawns upon the human mind.

Who is the religious man, do you ask? The church-goer, the pious professor, the man of many prayers and long, the reciter of a creed, the quoter of scripture phrases, the confessor of a name, the supporter of a church? Perhaps. But there is a better than these, and a more religious. The man who lives honest life, bearing its burdens patiently, facing its problems bravely, performing its duties faithfully; who seeks to make the lives of those about him a little more happy; who puts something of his best self into every act that he performs; who lives well and loves well, — he is the religious man.

If more of God is revealed to you in the person of Jesus of Nazareth than in the lives of your fellow-men to-day, you may be assured that you are not living up to your rightful privileges. It is your privilege to behold God in the face of every man with whom you come into contact. It is your duty to show forth God in your own face, that all men, seeing you, may know of God. America shares equally with Palestine the revelation of the divine in the form of the human. If there is anything in progress and evolution, America should have more of the revelation than any country could have had in the days of the past.

I believe in God enough to obey Him and to yield to Him my allegiance and assistance in those causes in which I can trace the deific purpose; I believe in myself enough to give myself every opportunity to develop the highest and noblest qualities of which I am possessed; I believe in love enough to endeavor to live it; I believe in my fellow-men enough to reverence them and to assist them in every way that lies in my power to develop equally with myself; I believe in truth enough to ever seek it and to be willing to subject it to any test that reason may demand; I believe in immortality enough to be assured that I am living it here and now.

The sunshine and the open air are the greatest foes to unreality and the make-believe. Let the masker come from the dim-lit cloister and weird candlelight, and the sunshine will go clear through his paltry pretence. Falsehood, like the germ of tuberculosis, lingers for years in the dark, but perishes in an instant in the sunlight. To know the truth as it is, get into the open. Let the sunlight sift through the pebbles of your received opinions, and you will be able to tell by the glint which are the diamonds of truth. Do not stand for anything that does not stand the light. — *C.*

BELIEVE IN YOURSELF

Because the Christ thought so highly of men, they were able to stature up towards His thought of them. His great faith in them fruited in their great faithfulness to Him. Because He believed in men divinely, He got the response of divine men adoring Him and giving unto Him the rapture of great service.

Whoever believes in men is a leader of men. His faith becomes their faithfulness. They see themselves as he sees them, and honor the vision. Their answer to him is a faith in themselves equally great; and this achieves the victory of his faith which has become their faith, fulfilling in all the glorious outwardness of devoted, achieving lives, loyal ever to the Divine Ideal.

Believe divinely in yourself, and you will believe divinely in your fellows. Or believe divinely in your fellows, and you will believe divinely in yourself. No matter at which end of the scale you begin, the perfect anthem is bound at last to sing its perfect praises, and it is your voice that leads the choir.

This is the path, — not one of lonely and selfish isolation.

This is the path, — the path of divinity which shines through men more and more unto the perfect day.

To believe divinely in yourself; to believe divinely in your fellows; to profoundly love and to greatly serve, — this is the Christ way into that glory which we had with the Father before worlds were. This is the true divinity of the Christ; for it is the divinity of every man whom God hath begotten in the bosom of His Fatherhood that He may pour upon them and through them the tides of His eternal love.

— *J. M. Scott.*

THE UNIVERSAL FAMILY

Your task is to found the Universal Family, to build up the City of God, and unremittingly to labor toward the active, progressive fulfillment of his great work in humanity.

When each of you, loving all men as brothers, shall reciprocally act like brothers; when each of you, seeking his own well-being in the well-being of all, shall identify his own life with the life of all, and his own interest with the interest of all; when each shall be ever ready to sacrifice himself for all the members of the human family, equally ready to sacrifice themselves for him; most of the evils which now weigh upon the human race shall disappear, as the gathering vapors of the horizon vanish on the rising of the sun; and the will of God will be fulfilled, for it is his will that love shall gradually unite the scattered members of humanity and organize them into a single whole, so that humanity may be one, even as he is one.

— *Lammenais.*

ON TRUSTING ONESELF

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the whole universe is full of good, no kernel of nourishing corn can come but through his toil bestowed on that plot of ground that is given to him to till. The power that resides in him is new in nature, and none but he knows what that is that he can do, nor does he know until he has tried.

We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart

into his work and done his best; but what he has said or done otherwise shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope.

Trust thyself; every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, benefactors, obeying the Almighty effort and advancing on Chaos and the Dark.

—*Ralph Waldo Emerson.*

THE NEW SALVATION

There is another salvation, that from selfishness. We need to be developed into service. That is coming to be the great dominant ideal of the church everywhere.

In the old days a man was chiefly concerned about saving his own soul. I remember a hymn, the burden of which is the anxious question,

"Do I love the Lord or no?
Am I saved or am I not?"

I was brought up to feel that I must be content with nothing until I reached a time when I could feel sure that I was saved, and I thought one night that I had reached it, and for a little time I was happy, and then the doubt swept over me, and I wondered if I really was saved.

The emphasis was laid upon the saving of the individual soul. In the Middle Ages, for hundreds

of years in the life of Christianity, the emphasis was placed here. Men and women fled to the deserts, they lived in caves, they scourged themselves, they starved themselves, they livd in monastries and convents, they kept away as far as they could from the touch of evil, so that they might save their souls, be assured that, when death came, they would be admitted into eternal felicity.

To-day we are coming — and rightly — to feel that that attitude is contemptible, that it is the quintessence of selfishness. Do not worry so much over your own little soul. It will take care of itself, or God will take care of it, if you will forget all about it. The man is saved who purposely neglects the question of his own salvation and gives himself to the service of his fellowmen. — *Minot J. Savage.*

PROGRESS AND ASSOCIATION

I believe in the eternal progressive life of God's creature; in the progress of thought and action, not only in the man of the past, but in the man of the future. I believe that it is of little comparative import to determine the form and method of the future progress, but that it is of great import to open up all the paths of progress by bestowing upon mankind a truly religious education which will enable them to complete it.

I believe that we can never make man worthier, more loving, nobler, or more divine — which is in fact our end and aim on earth — by merely heaping upon him the means of enjoyment, and setting before him as the aim of life that irony which is named happiness.

I believe in association as the sole means we possess of realizing progress, not merely because it multiplies the action of the productive forces, but because it tends to unite all the various manifestations of the human mind, and to bring the life of the individual into communion with the collective life

of the whole, and I know that association will never be fruitful of good except among free men and free peoples, conscious and capable of their mission.

The life-destroying evil of humanity at the present day is the want of a common faith, a common thought, accepted and admitted by all men, and which shall relink earth to heaven, the universe with God.

—*Joseph Mazzini.*

FAITH IN OUR CAUSE

BY C. W. C.

We must have faith in the Unitarian cause if we are going to be victorious in our efforts. We must know that it is a *cause*. Where the word represents only a certain liberalism in religious thought, a getting beyond and away from certain creedal boundaries, or a permit to travel wheresoever one feels most inclined, there can be no effective service done.

The word "Unitarian" stands for a great cause and a great movement in religious life. It stands for a great army of progressives who march toward a goal and who must wage war as they go. The individual soldier, if he plays his part rightly, knows that his own progress on the march means the progress of the army of which he forms a part, and of the cause for which the army is waging war. And the effective Unitarian is the one who realizes that his own progress in religious life is in reality but the progress of the larger army of Unitarians that represents and struggles for a noble cause.

We must have this clear consciousness of the Unitarian cause, that it stands for a definite principle, that it is a movement of mankind toward the light, that it is the organized efforts to make clear the principles that will rescue men from slavish subjection. It is no mere self-struggle; it is

the struggle of an awakening humanity. It is a cause that affects every man and woman, and works for the good and uplift of the race. As a great cause, Unitarianism demands and deserves our best efforts.

MAKING JESUS REAL

BY THOMAS R. SLICER

They say to us of the Unitarian faith, "Ye have taken away my Lord, and I know not where ye have laid him." How often they say it! If they had ever had him, no one could have robbed them. Does anybody who loves another, and who is loved in return, complain, when they are made more real, that they have been stolen away? We have taken away the tawdry vestments of theology which infolded Jesus, the costume in which the peasant leader of the common life has been made to masquerade before the ages. We have stripped it off, and taken it away. It is laid where the tooth of time may well consume it, for it is not his seamless garment in which, as in an unbroken tryst with truth, he went to his crucifixion. But if there is any test of revelation coming with devotion, if there is any test of revelation in the passionate desire to know God's Christ, and to reconceive his life among men, then we have restored him to the world and made him real. Such tests we claim to have used, and in their practical use vindicated our faith.

ON FINDING GOD

God dwells in the great movements of the world, in the great ideas which act in the human race. Find Him there, in the interests of man. Find Him by sharing in those interests; by helping all who are striving for truth, for education, for progress, for liberty all over the world. O, there is a fine passion in doing this, in feeling the heart of humanity

beat, and in setting your heart to its music, which will lift you above a diseased self-brooding in a glorious way, and link your whole life in healthy union to God through union with man. — *Stopford A. Brooke.*

A PARABLE OF PATIENCE

An acorn lay upon the ground, tiny, insignificant, weak. A stone lying nearby sneered at its smallness. A passing foot crushed it into the earth, and buried it in the obscurity of the darkness underground. By and by a little green shoot crept up a few inches into the air. An arrogant thistle overtopping it looked scornfully down and said, "You little low thing, look at me." And the little shoot, feeling within itself the pulsing and the promise of life, said only, "Wait." Fifty years passed, and lo, the great oak, grown, spread its broad branches over the place where lay the stone and where died the weed.

The liberal church may be small yet. Its numbers are insignificant in comparison with those of older bodies. At times one may even hear terms of contempt used in reference to it. But the little church, feeling the thrill of the larger truth and the stronger life within it, may rightly and wisely say, "Wait." It exists not for the present only, but for the future. Its present organization is but the acorn-shell of its oak-life. With every year there comes more near its time of growth and fulfilment in the sunlight of the open. In confident expectation of that time may we toil on now, looking forward, pressing onward and upward, patient to-day because of the promise of to-morrow.

WHY GO TO CHURCH?

Why should you go to church? What vital use has it in your modern life? What can it give that cannot be secured equally well outside? You are right to ask these questions and to demand the rea-

son adequate. But why do you go into a telephone booth to hear a message from a friend? Why do you put plants in a conservatory when they will grow outside? Why do you sing in a chorus when you can sing alone? Why do you join a club when you have your own private room in which to spend your evenings? The church offers a quiet place, where may be heard more distinctly the message of God to you, a place where your soul can attain a larger and finer growth, and a fellowship that permits wider and more effective service than you could do alone.

FACE THE LIGHT

Face the light! Dare to look the truth in the face. Front toward the light, or otherwise you will only walk in your own shadow. Do not hesitate to investigate anything and everything new. If others prefer the shade and the light reflected, do not be swerved by them from your nobler purpose. Welcome light from any source and always greet the brightest ray most gladly. Remember that the light comes not from the past, but rather from the future. The Bible is a beacon, but God's truth is a sun, rising anew each modern day. Front the future! — *C.*

Are you looking backward over the centuries at an ancient tomb for the Risen Life? The words have a stronger and more strengthening significance than that. The risen life that should mean most to you is your own life, risen each morning from its tomb of ignorance and sin and prejudice into the larger life of the child of God. What avails it if the Nazarene should have risen from the dead twenty centuries ago if you, to-day, are held captive in the soul-sepulchre of sin and selfishness? I say unto you, "Arise from the dead" into the risen life of love and service!

NOTES

A Lay Center has been organized in Montego Bay, Jamaica, under charge of Mr. E. Ethelred Brown. This is of special importance and significance, as no liberal church exists on the island, and this is the first time that the Unitarian faith has been proclaimed. Interest in the movement is growing, and measures are being taken to secure the coöperation of prominent people there. In addition to the usual Sunday services, a special course of reading is conducted, dealing with the principles and history of Unitarianism.

A chain of five cities in West Virginia has recently been visited by Rev. Thomas Clayton of Allegheny, Pa. As the result of his work, much interest has been aroused and there is every promise of future church organizations at all of these points.

During the last month, a most interesting series of meetings has been held in Winnipeg, Manitoba, under charge of Rev. F. W. Pratt, the recently appointed field secretary for the Canadian Northwest. Rev. C. W. Casson, Publicity Secretary of the Association, gave seven addresses during the week, beginning January 11. Three of these were held in the Liberal Club Hall, one each in the Icelandic Church and Fairburn Hall in the West End, and two in the Elite Theatre. In spite of the fact that the temperature was forty degrees below zero, the audiences never numbered less than 100. At the closing meeting, Sunday night, the theatre was filled, many having to stand, and others being turned away. After the service, at least twenty young men, having heard the Unitarian faith for the first time, declared their intention to join the church and several hundred stayed after the service to a reception given to Mr. Casson. The series shows in a remarkable way the fact that the people are ready for our message and that its outspoken declaration in public places is bound to win appreciation and support.

In the course of a Western trip, Rev. C. W. Casson found a big sensational revival in operation in Brookings, S. D., and decided to use the opportunity to declare the liberal side of the religious question. Hiring the Odd Fellows Hall for the next evening, he advertised a meeting by the circulation of hand-bills, and as a result had an audience in the evening that completely filled the building, — at least 800 being present. Of these, between 500 and 600 were men, many of them students from the State Agricultural College. The utmost interest was shown in the presentation of the Unitarian faith, and many expressions of approval were heard at its close.

During a Chapman revival being held in Boston this month, the Unitarians of that city are taking every possible measure to set before the people the liberal faith. It has been decided that the policy of remaining quiet at such times is not to utilize an excellent opportunity for the proclamation of the Unitarian gospel. Special meetings will be held every Sunday night in a down town church, with a list of strong speakers. In the papers, also, special publicity will be given to the principles for which our church stands. At last we are discovering that if we have a sufficient and a saving gospel to declare, it is time we declared it in the open and at such times as these.

In Marinette ,Wis., much interest has been taken in the publication of the Paragraph Pulpit in the *Eagle-Star*. In response to letters of inquiry, a lecture was recently delivered there by Rev. C. W. Casson, as a result of which it was decided to hold regular meetings. In all probability, a Lay Center will be organized there. Many are interested in the movement and are willing to coöperate in all useful ways to make it a success.

There has probably never been a time when strong and aggressive ministers have been more needed in the liberal movement than to-day.

Throughout the country scores of splendid opportunities are presented for the organization and development of Unitarian principles. In Canada this is especially true. Cities like Hamilton and Winnipeg present unrivaled chances to a man of conviction and courage, while in many cities in the far West are excellent openings for men of spirit and enterprise. What we need is a greater number of men who have sufficient faith in their faith to go to these weak points and to do the splendid work that awaits.

The list of Paragraph Pulpit contracts steadily grows. The church in Keene, N. H., has recently decided to publish it for three months in a local daily. It is being recognized as the only means, in many places, whereby the Unitarian faith can be declared.

In the *Free Press,* Winnipeg, Man., the publication of the Paragraph Pulpit largely contributed to the success of the recent series of Unitarian services held in the city. It will also probably be used in arousing interest in Jamaica, where the principal daily of Kingston will be made the medium.

The Calendar continues to grow in the number of its editions and general circulation. Churches in Brooklyn, N. Y., Barnstable and Peabody, Mass., subscribed last month. In spite of the intricacy of detail involved in the simultaneous publication of forty-three editions, comparatively few mistakes have been reported, and, on the whole, the Calendar is doing excellent and effective service.

In Oklahoma City, Rev. Ward R. Clarke is adopting modern methods in putting the Unitarian faith before the public. He proposes using the Paragraph Pulpit and plans to circulate a large number of the "Church of the Modern Spirit." In the West there exists a large demand for the kind of religious faith we have to offer, and Mr. Clarke's efforts are bound to win success in this direction.

UNITARIAN SCHOOLS

Hackley School for Boys, Tarrytown-on-Hudson, N. Y.
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Howard Seminary for Girls, West Bridgewater, Mass.
The MacDuffie School for Girls, Springfield, Mass.
Powder Point School for Boys, Duxbury, Mass.
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The Unitarian, at $1.00.
104 East 20th St., New York.
The Pacific Unitarian, at $1.00.
1580 Geary St., San Francisco.
Unity, at $2.00.
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Old and New, at $1.00.
Des Moines, Ia.
Every Other Sunday, for children, at 40 cents.
25 Beacon St., Boston.

THE UNITARIAN CALENDAR

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BY-WAYS TO BOOKS

Being a few comments by the way from and concerning certain books, the identity of which does not at first appear, but which will be revealed to the diligent traveler who pursues his journey to the end of the road.

SENT WITHOUT CHRGE FOR THE SKING

PUBLICATION DEPARTMENT, AMERICAN UNITARIAN ASSOCIATION, BOSTON

We believe in

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
onward and upward forever.

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